258 is a rock-like mass with dark strata-like lines due to the ashes and sea sand. This rock salt is so hard that to procure salt for use it is necessary to scrape it with a sharp knife. A very little is sufficient as it is much stronger than ordinary salt. Rock salt, besides its general [154] use in cooking, is much sought after by sorceresses.

Occasionally, instead of making all their salt into rock salt, the *Boruca* extract the residue after the first cooking and put it in a gourd. This they put in the hot sun until the contents are thoroughly dried. The result is a softer, not so strong-flavored, and more easily used salt which is called in the Boruca tongue *kĭ-keg*. This literally translated means "salt liver," as it is softer than the rock salt, and liver is one of the softest elements of the body.

252 Although the *Boruca* do not make many tortillas, they distinguish between those made of old corn and those made of sprouted corn (*maíz nacido*). They also make tortillas from green plantains, and from the fruit of the wild *ojoche tree* (see p. 7). Atol is made from rice and corn, and given to the babies when they are weaned. When rice is not dried on hides, [251] it is hung from the ceiling over the stove and smoked dry. Then it is put into a wooden mortar and husked, to be boiled when needed.

Plaintains are roasted with and without the skin. They are also fried. Green plantains are peeled and placed on hides in the sun to dry. They are then kept in a knotted string bag (see p. 18) in the kitchen. When the plantain has hung for sufficient time to be very, very dry, it is ground to a fine powder and used as a flour for making tortillas or tamales. A wooden knife is always employed to cut the [412] dried plantains, because if a steel knife is used, a black stain results and the flour, consequently, is colored.

Hen eggs are generally eaten, but occasionally a man will bring crocodile eggs from the river. These are cooked with *guayabo* (guava) leaves (see p. 6) to take away the strong taste. Foodstuffs (see p. 7) such as mushrooms, hearts of palm, and flowers, including the blossoms of the papaya and the *poró* tree, are usually boiled, cut up, and mixed with hen eggs. Sometimes meat is substituted for the eggs. The cob-like inflorescence of various

3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

773 Very little remains in the field of legends or myths. Certain ones, told as recently as the time of Pittier, for example, "El Encanto," [40] are now forgotten. The tales which are still told appear for the most part to be unfinished, half-remembered stories, and are, to a great extent, crude and unsatisfactory. The writer found that the telling of legends was similar, in a measure, to the gathering of language data. Few people remembered details, and no [124] two people agreed on all details. The fundamental note in the tales collected is the im- [154] portance placed on witchcraft, in spite of the fact that the *Borucas* like to give the impression that they no longer believe nor remember anything about witchery. The following are four myths which are still told by the *Boruca* Indians.

539 **The "Mamram."** These are two bewitched women. They were orphaned girls who were from Boruca, and who used to fish the crabs and the crayfish in the creek which runs through the town. Each day, as they exhausted one spot, they moved a bit further along the water course, until one day they disappeared completely and did not return.

The shamans, however, found the girls, and tied them up, then moved them to Barranco. You know they are there today, because you can see the stones of their hearth. Their bodies are covered with hair, and they are ugly, not only in appearance, but also in character. They are very mean, and have bothered people so much in the vicinity, that more than one community has had to move. The last place they destroyed was Camakrán by Paso Caracol.

The Grandfather of the Volcano. A long time ago, the grandfather of the volcano fell in love with a girl and took care of her. She became pregnant. He brought her partridges, wild turkeys, *paweeles*, wild hogs, wild pigs, and deer. The girl had a son, and she took care of him and raised him until he was six. Then the father came with a great wind and took the boy from his mother, and carried him to his house.

The father continued to visit the mother nightly, however, bringing her dried meat.

[40] Pittier, 1941, pp. 93-94.

6:Stone E-5 (1956-1959)1962
[P. 42 (1)] SA19 Talamanca SA19
Bribri
Cabecar

756 man. It is a question of attaching oneself to a recognized curer who is willing to teach and adhering to a strict training. Among the Cabécar, an aspirant must belong to one of the [614] following clans: túgwa, bLɛriwa, sibawa, sonʃtswa, ɟɔɟɔwa, múnúLiwa, kibegruwák.

The most respected medicine men are Cabécares and live in San José Cabécar which serves in a sense as the "university center." The combination of theology with medicine makes this important as the Cabécares have maintained the religious superiority of the Talamancans. In addition to curing, all lore must be part of a good professional's knowledge. He must know the songs and "histories" which tell of the creation, of ancient culture heroes, common folk tales, as well as sacred [198] songs with words in an ancient or secret language unknown to the general public. These [778] last are akin to prayers and are sung to the sacred stones (*see* Special Paraphernalia and Significance) to see if a patient will live or die. In reality, to be a good doctor means to combine the role of a counselor, a fixer, a priest, a prophet, and a curer of people.

Bribri medicine men on the whole lack the respect and, according to popular belief, the know-how that is accredited to the Cabécares. Therefore, it is not unusual to find Bribri [754] medicine men who take recourse to witchcraft and black magic. This is one of the reasons why the Borucas and Térrabas prefer a Cabécar medicine man.

Medicine men are paid only when they cure. The recompense from their own people is a pig, cow, or agricultural produce. Occasionally in Salitre and Cabagra, and often when the medicine man travels amongst the Boruca and [436] the Térraba, he is paid with money. Non-Indians always pay in cash.

756 778 776 **Special Paraphernalia and Significance.** Talamancan religion begins with the great God known as *sibu*. He is the creator of all things and is behind all happenings. One of the most important symbols of *sibu* is the staff of the medicine man. According to the Bribri and the

[144] Aguilar P., 1953.

[145] Skinner, 1920. The staff pictured here is the property of don Otón Jiménez Luthener of San José.

173 Talamanca. This upset the medicine men.
793 They decided to protect the people and they
643 bewitched the *usegLa* and the King. That is why there are none today.
[754]

The Foundation of Cabagra

(*Bribri*)

173 The ancient Borucas made the original trail.
166 Over this came *teka*, the first man who came
643 to live in Cabagra. He left Talamanca because of King *Berchí* [188] who took delight in severely castigating the medicine men and ordering all the people of the tribe. *Berchí* was a member of the *sáLwak* [189] clan, so-called because he had a monkey's tail, and anyone who laughed at him he had beaten.

173 *teka* brought his whole family along to
166 Cabagra but they did not want to stay. He returned them to Talamanca and came back all alone. This trip took eight days. He was
173 not baptized, but later he was and received
999 the name of Ciriaco. We do not know his family name. More people followed him and settled in Cabagra because of King *Berchí*'s cruelty.

A bishop came and rebaptized the population. Then he crossed the range to Talamanca accompanied by Térrabas, Borucas, and Cabagras.

The Last Kings of Talamanca

(*Bribri*)
(*Recounted in the plain.*)

173 Santiago Umaña belonged to the *kumbum-*
643 *wak* clan. He was the last king of Talamanca and wore a gold hummingbird called *batzún* in Bribri. He sold Talamanca to foreigners for money and went to England to receive it. He sold the children of our people.

Berchí was another king. He was the one who tied the best men to a tree and beat them to punish them. *Berchí* belonged to the *sáLwak* clan. He killed Santiago.

[597]
[714]

[187] Some Indians say turtle shell.
[188] *See* Appendix III: Antonio Saldaña.
[189] *sáL* is "monkey." *wak* is "race" or "seed" or "clan."